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PEACE MOVEMENTS ABROAD.

We copy from the Aylesbury (Eng.) News, of Oct. 17th, the report of the proceedings of a peace meeting in that town, in which the editor participated, which we are confident will be deeply interesting to our readers.—T. D.

ELIHU BURRITT AT AYLESBURY.**PUBLIC MEETING IN THE COUNTY HALL.**

A public meeting was held in the County Hall, Aylesbury, on Tuesday evening, for the purpose of expounding the principles of the Peace Society, and adopting a petition to the legislature in support of arbitration.—The meeting was very well attended, the hall being filled. The Rev. Mr. Jefferson, Mr. Elihu Burritt and Mr. Henry Clapp of America, Mr. Macnamara, &c., attended as a deputation from the peace societies of England and America. Much disappointment will no doubt be felt by many people in the neighborhood that no announcement was made that such distinguished individuals would be present; but it was not known until a few hours previous to the meeting, that their attendance would be secured.

Dr. Lee was called to the chair by the unanimous voice of the meeting. He made one or two appropriate remarks respecting the objects which the peace society had in view; and introduced

Mr. Macnamara, who moved the first resolution, which asked the sanction of the meeting to the principles of the peace society. He proceeded to unfold these principles, and to point out the prospects which at present opened up to the world of the fulfilment of prophecy, that "nations would learn the arts of war no more." He showed how much better it would be for nations to settle their disputes by arbitration; and congratulated the meeting upon seeing face to face, one of the greatest men which modern times had produced, Elihu Burritt.

Mr. Henry Clapp seconded the resolution in a long speech. He condemned the doctrine that peace propounders were cowards, but frankly admitted that they dare not fight, with the laws of God before them.—War was a system of organized hate, to which heroism, courage and philanthropy were all opposed. He related one or two incidents which had come to his knowledge in this country, to show how degrading the military profession was to the dignity of human nature, and maintained that, with all his hatred to slavery, he could not conceive anything more destructive of human freedom than the system which they that night condemned.

The motion was put to the meeting, and agreed to unanimously.

The Rev. Mr. Jefferson, Secretary of the Peace Society, made a long speech in moving the adoption of a petition to parliament in favor of arbitration, which we may find it important hereafter to report at length.—He especially dwelt upon the principles of arbitration, and showed how admirably adapted they were to bring about the peace of all nations, and the end of all war. The following is a copy of the petition which he moved, and which shall remain in Aylesbury a few days for the signature of the inhabitants, both male and female :—

“ To the Honorable the Commons of Great Britain, &c.

“ The petition of the undersigned, inhabitants of Aylesbury,

“ SHEWETH—That your petitioners regard the system and practice of war, as under all circumstances, contrary to the genius and requirements of the christian religion, fraught with innumerable evils, both physical and moral, to all who engage in it, or are unhappily brought within the range of its influence, and altogether unnecessary as a means of settling international disputes.

“ Your petitioners do, therefore, pray that immediate steps may be taken by the British legislature, to secure the adoption of a treaty between the British government and the other governments of the world respectively, in which the parties shall agree to abandon the barbarous and unchristian practice of war, and to refer all matters of dispute and difficulty that may arise, which cannot be settled by mutual negotiation, to the arbitration of such persons as shall from time to time be mutually agreed upon, with an impartial umpire in case of difference of opinion among the arbitrators, and to abide by the decision thus given without any resort to arms.

“ And your petitioners will ever pray, &c.”

Mr. Elihu Burritt rose and seconded the motion. He was received with loud applause, and spoke as follows :—

Mr. Chairman, Friends and Brethren,—I am happy to contemplate with you, on this occasion, the great fact that God has made of one blood all nations of men. I very much regret there are not present here more of my countrymen to stand up before you to let you see how much like Englishmen and brethren we are. I would rejoice much if a large band of my fellow laborers in the cause of peace, on the other side of the Atlantic, were here, to go from town to town in this country, that you might see how much of the true spirit of brotherhood is in their hearts. I would have been glad if the governments of the earth had taken the lead in this matter. I should have liked to have seen them a little in advance of the

people ; but, my friends, depend upon it, the schoolmaster is abroad on both sides of the Atlantic ; and if the governments of the two countries do not devise some other measures than those they have had recourse to, for the settlement of their disputes with other nations, the people will take the matter into their own hands, in the might and majesty of their own sovereignty—(hear, hear)—and their decision will be, that the art of war will be learned no more.

My friends, human governments—the potentates that rule, or think they rule, over the destinies of nations—may not have marked the fact, but nevertheless it is true, and never more so than at this moment, that the educated part of Christendom have taken a new view of the enormous evils and sinfulness of war ; and governments may rest assured that their policy will have to undergo a great change. I thought, this day, while on my way to this place, seeing a recruiting-sergeant pass in the act of kidnapping the witless people, I thought, when I looked upon the few poor men within his grasp, those ragged and tattered men, to look upon whom made my heart bleed with sorrow, for I knew the sergeant had taken advantage of their ignorance and poverty—(hear)—I thought it very possible that, before he could have brought them within his clutches, he must have found it necessary to brutalize them with intoxicating liquors (hear, hear). Yes, my friends, I conceived that, ragged as they were, with all the marks of degradation which they possessed, that even in that low state of degradation they were not low enough for his purposes, and he found it necessary to degrade them more than ever, in order to lead them as sheep to the slaughter, without opening their mouths. My friends, whether this principle of arbitration shall succeed or not—whether it shall obtain the sanction of the governments and kings of the earth or not—the people of the two great nations, on both sides of the Atlantic, whose destiny it is, in this world, to be the pioneers of grace and the messengers of Christianity—the people of these two great nations will not bow much longer upon their knees, and present such petitions as that which we now bring before you. I may not speak in much assurance with regard to the people of this country, but I can do so with regard to the people of my native land, and I say that they will not much longer come up to the bar of the legislature and bow down upon their knees, with humble petitions, to save them from being put into the attitude of murderers, but that they will rise up and say, “We will not participate directly or indirectly, in any war” (applause).

My friends, the basis of our position, on both sides of the Atlantic, is the same, that all war is inconsistent with the principles of Christianity, and

destructive to the best interests of mankind. With regard to its opposition to the spirit of Christianity, I trust you need no additional argument to make it plain to you after what you have heard to-night. There is one point in my view which is sufficient to settle the question. The capital virtue of Christianity, the highest manifestation of Christianity on earth, the holiest command of God to man is this, "Thou shalt love thy Creator with all thy heart, and soul, and mind, and thy neighbor as thyself." Now, the highest demonstration of this love is, in bearing love to our enemies. I ask of you, Christian brethren, if it be true that while Socrates died a philosopher, Jesus Christ died like a God,—I ask you if the reason is not to be found in the fact, that Jesus Christ died loving his enemies. Ponder over this matter. Is it not because of this demonstration of his love, that every knee should bow, both in heaven and earth? Is it not this demonstration, when he prayed for his red-handed murderers, that we are to view as the means by which he led death and hell captives, and received gifts for men? Then if so, my friends, the highest demonstration of Christianity which a man can give is to forgive his enemies. But when war makes it a capital crime to exercise this capital virtue of Christianity, shall we long debate whether it be in accordance with the mind of Christ and the spirit of Christianity? I repeat that war makes it a capital crime to exercise the capital virtue of Christianity! That is enough for me (applause). And what interests of humanity have ever been advanced by war? I will not say that war has not erected tall and graceful monuments, whose tops have kissed the skies; but this has not prevented war from being destructive of the best interests of mankind; and when we speak of mankind, we may except, perhaps, those favored few who reap the fruits of the system. Why, what have the people, the hard-working, common people gained? What return have they received from war? (Hear, hear). There are monuments erected, tall monuments of brass and marble, by the people's money. But what share of the spoils of war have the people themselves received? Go to your hospitals and ask the wounded man for his monument—ask him who is mutilated where his monument is, and he will point you to his mutilated limb! Will his plaster of Paris or brass medal be his monument?

I appeal with some confidence to the common people of this country, and I ask them, have they gained anything by war? What disposition is there, when the war spirit prevails, to elevate the common people? At the eve of the glorious victory of Waterloo, friends and brethren, may I ask what was the spirit which prevailed throughout this land? Was any more bread, any more education offered to you? Was any greater

element of happiness or prosperity held out to you? I think not. I appeal to you if this country has not recently, in virtue of the moral power of the people, recovered itself from laws imposed upon it at the conclusion of that glorious war (applause.) Now I may allude to the Oregon dispute; and I may say it has been one of the greatest privileges of my life to have been engaged in seeking to promote its settlement. I wish it had been my privilege this night to have unrolled to you such a petition as that which I presented a few days ago, at a public meeting, signed by 3,525 of the ladies of Philadelphia to the ladies of England. I never shall forget the scene that ensued when I unrolled it. The hall was filled with an audience of about 1,200, and when the petition was unfolded it reached from wall to wall, a distance of forty feet, containing three columns of names. While it was unrolled the whole audience rose simultaneously and mechanically, and one burst of heartfelt applause came from them at the affecting spectacle; and I hold this occurrence to be a fact worthy of the attention of the governments of the world. Let governments mark well this new feature of international society, for the people declare they have found a cheaper way of settling disputes than cutting one another's throats (hear, hear, and cheers), and the people of both countries are prepared to shake hands with each other, and say in the face of the President of the United States and the Queen of England, "We are Christians and brethren, and will not fight." I do not speak upon idle conjecture. I say let the governments of both countries ponder this fact, for it is a great fact. It is the harbinger of a new condition of society. It is a blessed thing for humanity that the people of America speak the same language. What an element of brotherhood that is! We can conceive the possibility of nations fostering hatred and jealousy and war with each other whose speech is dark and unintelligible; but between us we have the same glorious old Saxon tongue, in which we can talk as brethren; and, my friends, if we do our duty and avail ourselves of the means God has put in our hands of promoting peace, the question will be at an end.

By the late measures passed in England, a great region of our country which had not the slightest interest in Great Britain is brought into a new and more interesting attitude towards the people of this country. There are thousands of men in the Eden of the U. States, west of the banks of Ohio, who are growing wheat for their brethren on the other side of the Atlantic. They sow and plough with direct reference to the people of this country; and they shall find that feeding the British is better than fighting them (applause). Oh, I tell you that these rough Westerners,

whose phraseology appears so quaint and devoid of taste, will hang up their rifles if you only give them a chance of feeding the British. I say the people in the "far west" would be much more in their true character, were they to moor one of their frigates along the Irish coast, and discharge from its port-holes sacks of wheat (loud applause). Would not this be a conquest? Why, is it not conquest worthy of a God to return good for evil (hear).

My friends, there is no way revealed by heaven to men, for reconciling enemies, but by conquering enmity (applause.) You cannot quench a fire by throwing oil upon it. Is it not so? The Waterloo triumph of England has not passed away. A great monument has just been raised to celebrate the act of a man on that field of blood. But whence these booming reverberations of artillery and mutterings of cannon in the neighboring country? The way to overcome France is by the exercise of beneficence and love. Acts of this kind will exterminate every emotion of ill will; but that monument you have erected, celebrates a victory over an enemy; and is it not a fact that the vanquished nation feels wounded to its very heart's core, and jealousy and revenge are enkindled all over France. Is it not a fact that that battle has been a penumbra—a dark foreboding penumbra of fear and jealousy extending throughout France? and oh, if that country could only get you off your watch, would it not take deep vengeance? (hear, hear, hear.) Yes, my friends, at the battle of Waterloo, just as at every other battle, the victors were the vanquished, and England may feel it to be so, not only for a few years, but throughout future generations. Let me put poor people upon their guard. They may envy the medal of pewter or the medal of brass; but I would ask them to lay it before the eternal judge, and get it weighed in the scales of eternity, with the interests of the immortal soul; and shall you have any longer room to doubt that war is inconsistent with the spirit and principles of Christianity, and destructive of the best interests of mankind.

My friends, I am glad to stand up among you, although scarcely able to address a public audience. I am very glad to be with you, and if it be not taking upon myself too much, to present you with the friendly congratulations of thousands of my fellow-countrymen who have declared for peace; and who believe war to be inconsistent with the Christian religion. My friends, is it not the case? If war can be consistent with any degree of Christianity, must it not be consistent with the highest degree of Christianity? If so, would a man be coming nearer to Christ the more he accustomed himself to human butchery? Shall the fuel and fodder of war be drawn from the unintelligent people? Oh, there are

some arguments made use of for war which make my blood shudder. What! shall these poor men I see in their frocks be cleared out of the world by the bayonet? Look at any man, however neglected and despised. Look at him prostrate upon the public highway without a friend, without a home, without one to whisper a word of kindness in his ear. Go and look at him, then ask yourself the question, "Is this the fit subject to be killed in war." Is this the man to be sent to the bar of God in that state of heart and soul degradation? Oh is it not presumptuous in the highest degree—is it not revolting to the faith of us all to say that the Father of the universe has too many children in this world, and that the poor and neglected ones of the earth must be killed and consumed in war? That is not a fictitious argument. It has been used on both sides of the Atlantic. Look at what are called the rabble. Can you, my friends, contemplate such a class without feeling the highest indignation when such an argument is put forth? I say if it be our duty to take the life of a fellow creature—if it be the prerogative of a man in the circle of his duties to send his brother to the bar of God—I say if that be our duty, is it not the most solemn duty that ever devolved upon a human government, or a human individual? Is it not? No one can doubt it. Well, I ask, then, if this solemnest of all human duty should not devolve upon the honest, sober, Christian man (Applause). Tell me not that the poor worthless people should be the executors of this work. I say the loftiest representatives of the community should become common soldiers (applause). My friends, he that gave birth to the human soul, endowed with faculties consentaneous to God's own existence, does not so distinguish between two human souls that are both immortal; and I think, if the question was narrowed down to this point, that no man should be drafted or accepted as a common soldier, but the man who has given evidence that he is not afraid to meet his God in judgment, we should hear no more about war. Christian brethren, there is a duty devolving upon us with regard to this tremendous evil. For many centuries the professing Christians of Christendom have gone a certain way in opposition to war. They have condemned as appertaining to Christianity every kind of war but that which they call defensive. There were three millions of Christian communicants in the United States when the war with Mexico began; and the government very well knew that almost every one of them condemned everything but defensive war; and I cannot help thinking the government of your own country knew the same thing with respect to English Christianity before the awful spectacles were suffered to take place at that bloody river in In-

dia (hear). And, my friends, the whole of the army engaged in these revolting scenes might march into the peace society, and with their bloody bayonets put their names upon the books as members, if they were only permitted to plead the righteousness of defensive war. We have no strength except upon great principles. We must plant our foot upon a rock, otherwise we have no security against falling; and I believe if one-tenth of the Christians of this country, and of America, were to declare simultaneously, before all the world, that war and Christianity are incompatible, the victory of peace would be won. Why may we not? (Hear.) Why may not the Christians of England and America, shake hands, and say "We will not tarnish the principles of the Prince of Peace, but will keep our hands and hearts unsullied and unpolluted by the emotions and actions of war? I see no reason why it should not be so. On some other occasion, I may occupy your consideration in unfolding a scheme of universal brotherhood which I have in view, for the purpose of forming a nucleus in society around which the men in every land may congregate. I feel gratified at this opportunity of meeting you all. During the short time I have been in this town, all those around me seem like old friends. I can look in their faces and recognise the same outlines of expression as though I had been acquainted with them 50 years. Let me tell this meeting that the Americans are men of like sympathies with yourselves. They speak the same tongue, peruse the same literature, sing the same hymns, and worship the same God. Every Sabbath morning, many thousands are singing the very same hymns of Dr. Watts which you sing; and all this was going on when war was contemplated between the two countries. Only think, my friends, upon what is going on in the world. Look at the doings and the destiny of the Anglo-Saxon race. Who but they are teaching the heathen the story of the Cross; and who but they are carrying their customs, and language, and religion all over the globe. It is some consolation for us to know that we belong to that race; and is it not of the highest importance that the different branches of that race, in America and England, should be fused into one powerful and lovely brotherhood?

The motion was put to the meeting and carried unanimously.

It is not known when he who invented the plough was born, nor when he died, yet he has effected more for the happiness of man than the whole race of conquerors.—*Colton*.

A panegyric upon an earthquake is every jot as reasonable as a panegyric upon a conquest.